Vol. 4 No 2. 1st May 1919.

THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Reg: No. M. 1304.

THE

EMPIRE CINEMA

TRICHINOPOLY.

GRAND CHANGE

OF

PROGRAMME

Come & See

Daily 2 Plays

at 6-30; 9-30.

THE HINDU MESSAGE.

Contents of No. 2

1. A Vision of India. The Devadaru (A Poem) By K. S. Ramaswami Sastri, B.A., B.L. 17
2. The Present Situation. 18
3. Notes and Comments. 20
4. The Dreams of the Soul. By An Indian Dreamer. 22
5. Bhagavad Gita with an English exposition—K. S. Ramaswami Sastri, B.A., B.L. 23
6. Aryan Expansion. By N. K. Venkatesa Aiyar, M.A. 24
7. Self-Government in Ancient India. By J. S. R. Sarma. 26
8. Random Jottings By A Son of India. 28
9. Olla Podrida. 29
10. The Indian Situation. 30
11. Punny Hits on Political Topics. By W. Doraiswami Aiyar. 32

ADVERTISEMENT RATES.

Contract Rates (for not less than six months.

For one full page per insertion	Rs.	5-0-0
For ½ a page	,, ,,	3-8-0
For ¼ page	,, ,,	2-0-0

For line advertisements (for not less than six insertions). As. 1½ per line.

Casual Advertisements.

For one full page	Rs.	7-0-0
For ½ a page	,,	4-8-0
For ¼ page	,,	3-0-0
Line advertisements		As. 2 per line.

Apply to: THE MANAGER, Hindu Message, *Srirangam.*

Important Notice.

Our representatives in Madras are **Messrs. GANESH & Co.**, from whom could be had not only the HINDU MESSAGE, but also all the Publications of the *Sri Vani Vilas Press*, Srirangam.

SRI BHARAT DHARMA MAHAMANDAL.

THE ALL-INDIA

Hindu Socio-religious Association.

General President: H. H. the Maharaja of Durbhanga Bahadur.

Subscription for General Members each Rs. 2 a year.

Members have the privileges of (*a*) the Mahamandal Benevolent Fund; (*b*) the Mahamandal Magazine (in English),—a High Class Monthly *free*; (c) all the Mahamandal *Shastric* Publications, at three-fourth price.

Prospectus and Specimen copy of the Magazine sent FREE.

AGENTS wanted in all important towns. Commission handsome.

The General Secretary, Sri Bharat Dharma Mahamandal, Benares Cantt.

The Punjab Sanskrit Book Depot Lahore.

All kind of Sanskrit Books Published at Europe, America and India can be had from us.

Catalogue sent free.

Moti Lal Banarsi Dass,

Proprietor.

and

Agent for the Sale of the Publications Research Deptt., Jammoo and Cashmier State.

THE NEXT ISSUE OF

The Hindu Message

will be a

Special Educational Number

The papers that are read at the Provincial Educational Conference to be held at Trichinopoly will be reproduced in full in a separate section. The following among others have specially contributed to this grand issue.

- Professor K. SUNDARARAMIER M. A.
- Rao Bahadur K. V. RANGASWAMY AIYANGAR M. A.
- K. C. VEERARAGHAVA AIYAR M. A.
- N. K. VENKATESA AIYAR M. A.
- S. K. YAGNYANARAYANA AIYAR M. A.
- A. RAMA AIYAR M. A.
- T. V. SWAMINATHA AIYAR B. A.
- K. S. RAMASWAMY SASTRIGAL B.A. B.L.

As only a limited number of copies are to be issued Register your name at once to avoid disappointment.

MANAGER, ***Hindu Message, SRIRANGAM.***

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 4.] THURSDAY MAY 1, 1919. [No. 2.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision Of India.

THE DEVADARU.

By K. S. Ramaswami Sastri, B.A., B.L.

On Himalayan slopes, erect and tall
Stand Devadaru trees with heads to skies
Uplifted like calm saints most pure and wise.
They are the first to hear the clarion call
That comes from sunlit Easts high radiant hall
Which shines afar like opening paradise,
The singing birds with their harmonious cries
Fit on them and praise Nature's festival.
The morning breezes round them gently blow
And bear their fragrance gentle far and wide
And gladden human hearts with sweet perfume.
And in the soul is born an inner glow,
A newer realm of joys is there descried
When by their sight is banished inner gloom.

The Hindu Message

THURSDAY EVENING 1, MAY,, 1919.

The Present Situation.

No well-wisher of India, none with a stake in the future of the country can contemplate the present situation without deep concern at the unbridled lawlessness which seriously threatens the safety of the life and property of all peaceful citizens. This dreadful state of things affords food for much anxious thought. There is no denying the Government of India was not well-advised in persistently ignoring the unanimous opinion of the non-official Indian members of the Imperial Legislative Council in passing what is commonly known as the Rowlatt Act. Their deliberate flouting of Indian public opinion has naturally caused much irritation and resentment throughout the country. Emphatic protests expressed through the press and the platform throughout the length and breadth of the country having proved of no avail, people's representatives in the Council having found themselves absolutely helpless in the matter of deflecting the Government of India from its obstinate course of placing the Rowlatt Act in the Statute Book, the leaders of the people began to consider the best ways of agitating against the obnoxious measure and having it vetoed. The chief of such measures of agitation is the Satyagraha or Passive Resistance movement inaugurated by that noble soul Mr. Gandhi. As we have said on more than one occasion this is a most powerful and divine weapon to be used by the weak against the oppression of the strong. But it is not a weapon that could be, indiscriminately placed in the hands of the masses. The masses cannot be expected to have received that degree of education and self-discipline which are necessary to understand aright and act up to the high ideals involved in the Satyagraha vow. It is a matter of common knowledge that the elements of disorder are present in every society. It is the bounden duty of the leaders to co-operate with the Government of the country to keep these elements under subjection and restraint. Once the forces of disorder gain the upper hand, due to whatever cause it may be, there is no knowing where they would lead to An orgie of deliberate destruction follows and the life and property of every honest citizen is in jeopardy. In the case of our country we have further to reckon with the mischief caused by the hand of Bolshevism in fanning into flame the elements of disorder. A telegram to *The Times* of London from Helsingfors definitely stated that the Bolshevist representatives at Stockholm sent sums of money amounting to twenty-five thousands of pounds to Bombay and in return received replies from their agents operating in British India declaring that a Bolshevist movement in India would certainly break out in March or April. The connection between this and the actual riots, arson and murder that have taken place may be a mere coincidence, but we have to admit that it is a very remarkable coincidence. Without some such Bolshevism behind the scenes it is not possible to reconcile the innocent, self-renouncing and divine Satyagraha which clearly and

emphatically denounces violence of any kind against anybody, with the unprecedented campaign of arson and murder, with the deliberate destruction of buildings and communications and with vengeful looting and incendiarism. Evidently the rowdy elements that had been fed with Bolshevist funds were eagerly waiting for an opportunity and when the Satyagraha movement was promulgated, they eagerly seized the prevailing excitement as an excuse for unbridled lawlessness. The situation has now become so grave that the very foundations of society are threatened and if the Government does not now firmly set itself to suppress all riots and maintain order, the country will be plunged into irremediable confusion. When the country is threatened with such grave dangers it is the prime duty of every citizen, irrespective of the Rowlatt Act or any other Act, to help the Government to the best of his ability in maintaining order. It behoves us in the words of the Maharaja of Durbhanga, "to exert ourselves to the utmost to the quieting down of the unrest which stalks the land and render the utmost possible assistance to the State in preventing disorder and removing root and branch the causes which have brought into existence this dreadful state of things." While we thus exhort the people with all our might to co-operate with the Government in quelling all disturbances and in maintaining peace and order throughout the land, we would at the same time urge strongly upon the Government the following considerations. These are not normal times in which we live. The whole world is in a ferment. The great world-war has opened the eyes of one and all. It has aroused a storm of hopes and ambitions. The four great objects of the war have been specifically defined by President Wilson with a force and a conviction that clear the air of all doubt. First and formost is the destruction of every arbitrary power anywhere, or if it cannot be presently destroyed, at least its reduction to virtual impotence. Secondly the settlement of every question upon the basis of the free acceptance of it by the people immediately concerned and not upon any other ground. Thirdly the consent of all nations to be governed in their conduct towards each other by the same principles of honor and of respect for the common law of civilised society that govern the individual citizens of all modern states and in their relations with one another, to the end that all promises and covenants may be sacredly observed, no private plots or conspiracies hatched, no selfish injuries wrought with impunity, and a mutual trust established upon the handsome foundation of a mutual respect for right. Fourthly and lastly, the establishment of an organisation of peace which shall make it certain that the combined power of free nations will check every invasion of right and serve to make peace and justice the more secure by affording a definite tribunal of opinion to which all must submit, and by which every international adjustment that cannot be amicably agreed upon by the peoples directly concerned, shall be sanctioned. In short the chief idea of these four great objects is to establish a reign of law based upon the consent of the governed and sustained by the organised opinion of mankind. Henceforth National aspirations must be respected; peoples may now be dominated and governed only

by their own consent. Self-determination, meaning thereby the right of any people to determine for themselves under what rule they shall live has been preached by the great Peace-President not as a mere phrase but as an imperative principle of action which statesmen will henceforth ignore at their peril. Full of such aspirations India also is eagerly looking forward to participate in this great world-movement which spells progress everywhere, progress such as was undreamt of before the war. It is quite unnecessary to point out that by her splendid conduct in the war, India has shown herself perfectly deserving of an honourable place in the galaxy of nations. Hence it behoves the Government not only to maintain peace and order but also to maintain thorough and complete confidence between the Government and the people. Mutual trust is absolutely essential for good Government. Frank and open statement of what the Government does and why it does the same will greatly help to create an atmosphere of confidence. So far as the Rowlatt Act is concerned there is no moral authority whatever behind this legislation. There is none to say a good word for it. The Government must deal with facts as they are. It must recognise that opposition to this legislation is well-nigh universal and has not been shaken by the arguments used in support of it. As the 'Times of India' says, until we have a much more effective form of responsible Government than exists now, no Government, least of all in times of great intellectual resurgence and high prices which add to the burden of living, can afford to ignore widespread public opinion and even amidst its serious pre-occupations in dealing with the disorders in India, we press it on the attention of the Government of India with all the emphasis at our command.

Notes and Comments.

A life of St. Francis Xavier has been recently published, and copies of it are now available in Indian libraries and elsewhere. Points of interest are noticeable in it, and are worth presentation to our readers. "Travellers' tales" have passed into a proverb, and Xavier offers us a delectable pabulum. That the foreign Missionary is always true to the mark impressed by his Creator will create no surprise, even though it offers no consolation.

***

Let Xavier first enlighten us regarding "*the Bragmens*," as he calls the Brahmans of his day. "Among the heathen here are certain men called Bragmens. It is they who maintain all the heathenism. They have charge of the idol-houses. They are the most perverse people in the world. They never tell the truth... ..They make the simple believe that the idols eat, and many of these before they dine or sup make an offering of so much money for the idol." Of course, Xavier knows that, no offerings of money are taken by Roman priests from their lay congregations in Western Churches in return for their ministrations. Only these Indian priests are guilty of such malpractice, and it is due to their special endowment, under a special dispensation from God's enemy, of an amount of original sin to which the Western world is unaccustomed owing to the intercession of the Vicar of God.

***

Xavier says that the "Bragmens make the poor creatures think that the idols are eating. Rather than want, the Bragmens tell the people that the idols are very annoyed with them for not sending what was demanded. And they warn the people that if they don't provide these things the idols will kill them, or cause disease, or

send devils to their houses, and the wretched, credulous people believe it will be so, and out of fear that the idols will harm them, do what the Bragmens wish." After this, our readers can judge for themselves how careful and accurate are Xavier's observations regarding our temples and the significance of our temple worship!

***

Xavier has a very modest estimate of himself, as is fitting in a truly Christian preacher and Missionary. While he *truly* informs that "these Bragmens are men of little learning," and "they confess the truth to me when they are alone, and how they deceive the people." and how "they live by manufacturing lies,"—Xavier is good enough also to say that "they admit that I know more than all of them put together." Xavier's Christian humility is such that he is quite sure that here alone the "Bragmens" were enabled to speak the truth. After this, we need have no doubt of Xavier's own truthfulness!

***

We cannot deny that we learn much from Xavier's accounts—something, at least, which is confirmed by some social phenomena of our own time. "If there were no Bragmens all the heathen would become converted to our faith." "Since I came here only one Bragmen has become a Christian." Here is the plain, though unavowed cause of the hatred and dislike of this early Christian *padre* for the "Bragmens" of India. In his train have followed a never-ending procession of Missionaries, but their record of conversion has remained ever the same,—one of disappointment. Their dislike of the Indian fabric of society and of the "Bragmen's" place in it has also been the same. But what the foreigner and Missionary has failed te achieve, the "Bragmens" are now helping to bring about by their suicidal mania for "reform," so-called. Those who, in season and out of season, inveigh against our social fabric or "Varna-Dharma" are nothing but the blind leading the blind,—the allies of those who, like Francis Xavier four centuries back, have ever sent forth the same recurring lament, "If there were no Bragmens, all the heathen would become converted to our faith."

***

What has Xavier to say about his "only one" Brahman Convert? "This young man is a very fine fellow. He has taken up the work of teaching the boys Christian doctrine." Such is the magic of conversion! The "Bragmens" whom Xavier denounces as "men of little learning" and as men who "make up in iniquity and evil what they lack in virtue" become at once transformed into wise and pious teachers of Christian doctrine!

***

Xavier would seem to have once got into discussion with some "Bragmens." He says:—"The old man, who was over eighty, told me to say first what the God of the Christians commanded to be done. I understood his meanness, and would say nothing till he had spoken." We can easily judge from this on which side lay the meanness or the cowardice exhibited on this occasion. After all, the "Bragmen" spoke first. Xavier says that "he was forced to exhibit his ignorance." Xavier begins by mentioning their revereuce for cows and insistence on giving alms, &c.,—but later on we get a touch of nature or grain of truth when he says,—"they asked me if our souls died along with our bodies, like those of the brutes." *A grain of truth only*! For, Xavier here imports into the Brahminical query the absurd Christian idea that "brutes" have no souls. The Brahmins would not have proclaimed it as their own view. Another question of these old-time Hindu controversialists is also of some interest. "They asked me whence the soul issued when a man died, and when a man was sleeping and dreamed that he was in a land with his friends and acquaintances if his soul, going there, ceases to inhabit this body." A third question was,—"They asked me to tell them if God were black or white according to the diversity of colour seen among men." Xavier does not think it meet to tell us what his answers were, but we can know what followed from his statement that "in the Bragmen's

opinion I gave satisfactory answers to all the questions they put.

* * *

Xavier tells us truthfully,—"I came across a solitary Bragmen in a village on this coast who had some learning,"—one who "had studied in some places of learning" And yet there was but a "solitary Bragmen" on "this coast" and in one village only. This learned Brahmin told Xavier that "the first thing those who teach in those places of learning is to take an oath from the pupils never to tell certain secrets which they are taught." Xavier continues,—"because of some friendship he had for me this Bragmen told me those secrets as a grand secret. One was this: "never to tell that there is but one God, creator of heaven and earth, and that this God should be adored, and not idols, who are devils." After this, can, we have a doubt about Xavier's accuracy in stating what he saw of this land and its people during his sojourn and journeys. Xavier gives us another precious bit,—"those who are learned keep the Lord's days—an incredible thing." If Xavier re-visited Christendom, he would learn what has become of Sunday observance therein in these days. The shock caused to him would not, we may be sure, be behind what he felt when he learned from his "Bragmen friend," that learned Brahmans "kept the Lord's days."

* * *

We have even a more precious bit of information from Xavier, and it particularly concerns this learned "Bragmen friend." The extract is long, and we shall conclude with it. "He told me that one night he had dreamed with great delight that he had to become a Christian and be my companion and go with me. He asked me to make him a Christian secretly, and moreover with certain conditions. As these were not honourable and permissible, I refused to do it. I hope in God that he will have to be a Christian without any of them. I bade him teach the simple folk to adore one God. He was not willing to do it because of his oath, and for fear lest the devil should kill him." Xavier then tells his correspondent,—"I do not know what more to write to you of these parts." For our own part, we have had more than enough. It is time we should realise that our readers, too, have felt the same as regards Xavier's accounts of his Indian experiences. His biographer tells us that "the mystical mind of Francis Xavier was normally accustomed to dwell on the borderland regions between the psychical and the physical worlds." We think it would have been well for Xavier himself and the men among whom he moved if he had crossed these "borderland regions" and never also bothered himself with either of those two worlds.

The Dreams of the Soul.

(By An Indian Dreamer).

XI

I know how unworthy I am to go near the shining portals of Thy shrine.

But the perfume of Thy love spreading from the golden censers of thy worshippers' hearts has come to me wafted on the sweet southern breeze of Thy grace.

The faint sweet music from the lyres of thy lovers' hearts came to me where I stood amidst the noise and glare of life.

I have come from far to have the joy of being nearer to Thee.

I have come with pilgrim feet and yearning eyes and prayerful heart.

Wilt Thou accept me?

The Hindu Message will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "*The Hindu Message*", Srirangam.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(*continued.*)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

Those endowed with this *Buddhi* (**Karmayoga**), having renounced the fruits of actions attain wisdom and becoming liberated from the bondage of birth, attain the seat which is beyond all suffering.

Notes:

1. It is the mind that is the cause of bondage or leads to freedom. Then by *Karmayoga* the mind is purified and action is made a means of uplift and freedom and not a source of bondage, then the soul is able to rise on the wings of Bhakti and Jnana and soar in the empyrean of divine bliss.

2. अनामयं पदं. *Viz.* Moksha, This is the Lord's gracious answer to Arjuna's request. "यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे."

3. Mark the steps in the golden ladder unto Moksha. Karmayoga, giving up the fruits of actions; attainment of wisdom; freedom from the bondage of birth; and the attainment of the eternal bliss of God-realisation. As Sri Madhwa says well:

अकामनया ईश्वराय समर्प्य बुद्धियुक्ताः सम्यग्ज्ञानिनो भूत्वा गच्छन्ति ।

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

When thy determinate reason shall cross the turbidity of illusion then shalt thou attain a calm satiety in regard to what may be heard and what has been heard.

Notes:

1. The Lord says when the Buddhi already described can be attained.

2. *Moha* is the illusion which clouds our sense of the eternal and the non-eternal and turns us towards the objects of the senses in a passion of endless seeking.

3, The scripture says:

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥

4. In the Yoga Sutras Vairagya is thus defined in terms similar to those stated here by the Lord.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञं वैराग्यम् ।

It is the Antaranga of संप्रज्ञातसमाधिः and the Bahiranga of असंप्रज्ञातसमाधिः. Then comes the supreme state described in the Yoga-sutras thus: तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ।

5. Sri Ramanuja says that Karmayoga leads to Jnanayoga which leads to the realisation of Jiva's true nature. As I have already stated, in the Adwaita school this is the end of existence as Jiva and Brahma are one. Among the Visishtadwaitins such pure knowledge of the self leads to Bhakti and to the attainment of the Lord through Love, because self-realisation naturally leads to God-realisation.

6. Sankarananda quotes in his commentary the following beautiful stanza.

यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः ।
नश्वरं गृह्यमाणं च विद्धि माया मनोमयम् ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

When thy determinate reason which was agitated by sacred texts (describing an infinite multitude of means and ends) stands unagitated and firm and is unshakeably rooted in the Supreme, then will you attain *Yoga* (God-realisation).

Notes:

1. The Lord tells us when such wisdom will lead to God-realisation.

2. Sri Madhwa holds that even among Muktas there are grades of bliss. This is not admitted by the other schools.

(*To be continued.*)

Aryan Expansion.

[By N. K. VENKATESA AIYAR, M.A.]

Manu in Chapter X, Verse 45 says that all those who are born of the four Varnas, Brahma, Kshatrya, Vaisya and Sudra, without the necessary Vedic Kriya or Samskara must be deemed as Dasyus*, whether they adopt the Aryan language or the Mlechcha language. The reference in this sloka is to the existence of a language of non-Aryan origin outside Aryavarta. This is referred to by Manu as the Mlechcha Vacha. Even now the Persian language which is written from left to right is called the Mlechcha Bhasha. From this sloka of Manu it appears that a section of people came into existence in very early times, who were descended from the Aryans, but without the Vedic samskara, in which the Aryans believed. These people seem to have left Aryavarta in earliest times. In the "Asiatic Papers," Part II (on page 203) the author, Mr. Jivanji Jamshedji Modi, says that Rajatarangini, the history of Kashmir, refers to some Gandhara Brahmins of the Mlechcha dynasty, and that he was told by a learned pandit that the Gandhara Brahmins there referred to were the Zoroastrian Mobads or Priests. Mr. Modi further says that such references to the Zoroastrians of Persia in the Rajatarangini show that India knew Iran from very old times, and that from the Zend Avesta also it is seen that Iran knew India from very remote times. The Gandhara Desa is a country referred to as existing outside Brahmavarta, beyond the Indus in the North-Western region of the Himalayas. This must be taken as marking the route by which the Aryans emigrated from India in most ancient times. In the Kishkindha-kanda of the Ramayana, Sugriva is represented as describing the regions to the West of India to his soldiers who were asked to go to the *West* to see if Ravana had carried Sita to those regions. From the description he gives, it appears, that the region now covered by Baluchistan and perhaps a little to the North of it also was covered by the Sea. If so the North-western route, out of India, must have been the route by which the Aryans emigrated. In the same description of Sugriva, references are made to various mountains, taking the traveller Westward, rather North-westward from India. After saying that the soldiers should cross the Surashtra, Bahlika, Sura and Bhima Desas, they should cross the Indus and pass beyond India. These countries are represented as being in the North-west of India. This seems to make it clear that the way out of India was North-westward. In the same paper "on India in the Avesta of the Parsees" Mr. Modi gives a list of the sixteen countries named in the Vendidad, traversing from Aiyana Vaeja and Sugdha in the west to the Hapt Hindu and the country near Rangha in the East. Hapt Hindu is identified as Sapta Sindhu and so the country near Rangha should refer to Aryavarta proper and it may refer to the country near *Ganga* or the Gangetic valley, the original home of the Aryan people. Passing then North-westward from the sixteenth country mentioned in the list, we pass to the Hapt Hindu or the Sapta Sindhu, wherefrom we pass on to Gandhara. The thirteenth country mentioned in the list is Chakra, and Sugriva refers to a mountain in that region by name Chakra-Vartha. The twelfth country mentioned is Ragha, and Sugriva refers to the next mountain as Varaha. Passing straightly North-westward in the map we arrive at the third country mentioned in the Vendidad as Mouru, identified as Meru by modern scholars. Sugriva speaks of Meru or the Central mountain as being seen somewhere about that region, travelling (North-) westward from India. There seems to be reason for connecting Meru with Merv, because Meru is called the central mountain and we call that region Central Asia even now. The second country mentioned in the list is Sugdha, identified as Sagdiana, which is the tract to the North of the Oxus and Central Asia. The Vendidad says that Hapt Hindu is the fifteenth best place and country, and that the country of Hapt Hindu extends from the East of the Hindu or Sindhu to the West of the Sindhu. The fact that the description is given as from the East to the West, and not as from the

* Cf: Ragozin, "Vedic India," Page 286. "The Dahae (possibly the original Dasyus) seems to have been a tribe nearly akin to the Eranian."

West to the East is significant. Again the reference in the Yasna, "who goes from Hindustan in the East to Nineveh in the West," is also worth noticing. The reference in the Mehar yasht also speaks in similar terms. It appears in general therefore that the first Iranian Colony extended North-westward from India going up almost to the Sea of Aral and the Caspian Sea. That may be seen to be the North-western trade route between India and the West in later times, starting from the North-west of India going across Central Asia along the river Oxus and passing into Europe along the bed of the River Volga. (Vide Sir Hunter's British India Vol. I.)

It was in that region that the most ancient Kingdom of Bactria seems to have flourished in the most ancient times. It was there that a great Fire Temple existed, a Temple dedicated to a God who has always been the one common link between the Iranians and the Indians. It was also in Bactria that Zoroaster was born, the great teacher of the Fire Religion of the Parsees. In later times Bactria fell into the hands of the Assyrians who had their Kingdom to the South-West of Bactria and to the West of the great desert of Iran between India and Western Asia. Mr. Rawlinson mentions in his "Manual of ancient history" that the earlier portions of the Zend-Avesta contain no mention at all of the Medes and that Bactria seems to have been the seat of (Aryan) power in primitive times. Mr. Rawlinson further says that the Medes who formed a Kingdom in times later than Bactria, were reinforced by fresh immigrants from the East, and it was then that the Medes took up an aggressive attitude towards Assyria. Later on Media became the leading power of Western Asia, and with the assistance of Babylon effected the destruction of the Assyrian Monarchy. It is needless to go into the whole history of the Kingdoms that flourished in Western Asia in those ancient times, as a very fine historical account is given at great length by Prof. Rawlinson. It is enough to point out here that one after another the Kingdoms of Western Asia rose and fell, as Assyria, Babylon, Chaldæa, Syria, the Principalities of Asia Minor etc. It is enough for our purpose to notice that the small country of Phoenicia formed a great connecting link between the East and the West in very ancient times. Phœnecia consisted of a "mere strip of land" between the crest of Lebanon and the sea. But it was one of the most important countries in the ancient world. She was, as Prof. Rawlinson says the carrier between the East and the West in times anterior to the first appearance of the Greeks as the first navigators. During that period Egypt was also known, and the great trade route of the ancient times became the connecting passage between India and the West. The Phœnecians established colonies in the Mediterranean regions. "The Pillars of Hercules were passed and cities built on the shores of the ocean." This control over trade was kept by Phœnecia, until Greece rose to power and began to travel Eastward for purposes of trade and conquest

Persia, as Mr. Rawlinson says, was a country formed out of emigration from the region of the Oxus. He describes the line of emigration from the Valley of the Oxus up to Persia proper. Persia therefore became a separate principality related politically to Media. Cyrus, the great Persian Monarch carried his arms for conquest of the regions of Western Asia. Darius I, the greatest of Persian Monarchs, carried his arms to India for the first time, and he attacked North-Western India, but did not meet with much success. To the West he carried his arms as far as Greece, but his ambition was cut short by his death. The next great attempt that was made to reach India was made by the Greeks. Mr. Rawlinson says that, in historical times the Greeks came in contact with people who migrated from the East and who, as Mr. Rawlinson himself says, possessed a civilisation higher than that of the people among whom they settled. The population of Greece, says Rawlinson finding the continent too narrow for it, was forced to emigrate and this emigration was partially to Asia in the East and partially to Italy in the West.

Macedonia became a powerful state. It started another campaign of conquest. Students of History are familiar with the Napoleanic effort of Alexander to bring under his sway as much of Asia as he could. The point to be noted here is that the route which Alexander took was almost exactly the route by which the emigration of the Aryans from India took place in pre-historic times. He went through Asia Minor to Bactria, conquered Bactria and Sogoliana and marched up to the Indus and tried to enter by the North-Western passage. So Mr. Ragozin says, it was the Indus that set the term to his invading genius.

From what has been said above, it may be seen that the march of Alexander to the East marks the march of the West to the East after a long period of emigration from Aryavarta westward up to the very doors of Greece. This theory of Aryan emigration from India westward in the prehistoric times may gain ground, if we consider for a moment that the growth of Empire on the Continent of Europe during historic times has been from East to West; from Greece to Rome, and from Rome to Central Europe, and from there Westward to great Britain.

Self-Government in Ancient India.

(BY J. S. R. SARMA.)

Sir,

Will you kindly allow me some space for a few observations on the above subject which has now been happily ushered in for public discussion—thanks to the goodness of Mr. Justice Kumaraswamy Sastri.

The issues framed by him in 'the Hindu' of the 9th April do not seem to be entirely accurate, to arrive at a correct understanding of the position.

Before entering into a regular discussion on the merits of the matter, some preliminary points need a little clearing up. To start with, do we proceed on correct data with a proper conception of the ideals on which the Aryan Hindu's life is based? It is a matter of common knowledge now-a-days, that the Aryan Hindu's life is a spiritual entity and is intended for the fulfilment of the spiritual ideal, as distinguished from a purely materialistic conception and consequential ordering of life identified with the modern civilization of the West. These two ideals are, strictly viewed, as remote as North and South poles, and any amount of reason and argument may not be able to effect a thorough meeting and reconciliation of both. All the institutions intended for the conduct of life and affairs of a spiritually minded people are therefore necessarily pervaded by checks and ties, obligations and responsibilities of a spiritual character. Thus the institution of kingship, as indeed any other including social polity, is a spiritual conception and product, and not merely a commercio-political organisation. To miss this supreme ideal of the Hindu Systems, and to apply it to and compare it with modern standards is, to say the least, beside the point. However, it does not preclude an academic discussion which may yet succeed in establishing some facts.

1. Mr. Justice Kumaraswamy Sastri asks if there are any indications in ancient Indian works to show that Republics were held as desirable forms of Government.

Desire for that form of Government could only arise if the existing form of Government of the day were undesirable and deemed defective and unsatisfactory. Otherwise there needed to be no desire for a change. Nor are the Republics of the present day yet recognised as an unmixed blessing and absolutely the best form of Government. Provided good Government exists, it does not matter much whether it is associated with Monarchy, Aristocracy or Democracy, though in cases of political domination of one nation over another, alien in race and religion, custom and culture, ways of life and thought, late Sir Henry Campbell-Bannerman's dictum "Good-government is no substitute for Self-government" is best applicable, because of the inherent non-identity of interests between the rulers and the ruled, and its resultant influence on the character of the administration. The Ancient Hindu monarchy, with its *salutary ministry and advisory councils*, was good enough to all intents and purposes and was subject to severe and effective checks of a moral and spiritual nature against mal-administration, because *the spiritual and moral aspect* of life has all along been given preference in the Hindu systems of life, and a firm faith in the

efficacy of religious merits and demerits, of *Dharma and Adharma*, of *Punya and Papa*, in the doctrine of Karma, and in the reality of existence of an Almighty God, shaping the destinies of individuals and nations, has always been operating upon Hindu minds. Hence it is, that safe-guards provided have been more moral than physical, but none the less effective than those obtaining in modern constitutions. That these checks and safe-guards were real and not merely theoretical and illusory is a fact which cannot be denied. The Hindu kings were and could never be autocrats acting on the Super doctrines that "Their will was law;" though it has become a common-place on the part of some modern Savants, both of West and East to dub them so. They were eminently constitutional and their machinery of administration breathed a right spirit of Parliamentary and Republican institutions where, however, the fact is, when deeply probed into in several cases, the chief man—call him King or Emperor, President or Prime-minister for the time being—promulgates a policy of his own and gets it carried out under the semblance of popular and parliamentary sanction, thus playing an *autocrat in practice* though not in theory.

2. Mr. Justice Kumaraswamy Sastri would like to know again whether there was an elected body of people who could override the king's decision. The question really for consideration is "Was the King's will an unappealable law?" It was not—the king could continue to be a king, only so long as he ruled well in the spirit of the Dharma Sastras and Raja-Neeti; and his fall was certain when he transgressed these injunctions and rules. There are instances of kings having come to grief accordingly, and these have been pointed out, I believe, in previous articles on the same subject by other writers in the columns of the "Hindu." It is enough for the purpose to quote a passage in *Manusmriti*, among others, warning that a king is fatally doomed with all his relations who does wrong and misrules his kingdom,

मोहाद्रजा स्वराष्ट्रं यः कर्षयत्यनवेक्षया ।
सोऽचिराद्भ्रश्यते राज्याज्जीविताच्च सबान्धवः ॥

(111. Seventh Canto)

This is conclusive that the king was not an absolute autocrat and the people were an essential factor to reckon with.

3. Mr. Justice Sastriar wants to know the extent of powers wielded by the people in the framing of laws. This question leads one to suppose that the trend of Hindu Laws and Dharma Sastras has not been understood rightly. Laws were laid down alike for the prince and people, the king and the cooly, by the divine Rishis in their all-powerful and intuitive wisdom which the former were simply ordained to administer and observe, subject to reward and retribution according as they conducted themselves, and had never a hand in framing and shaping. The Rishis were the legislators and the ephemeral ordinary man or body of men with limited capacities and liable to ever-changing whimsical and interested mental propensities were never entrusted with that task.

It is further contended that the "Divine Right of Hindu Kings" explains their autocratic character. The Divine-Right is in force only when the kings act according to the Rishi-made-laws and if they do so act, they are held really sacred, and are entitled to all respect and regard, just in the same way as gun salutes and other symptoms and paraphernalia of honour are observed in modern times for Kings and Governors; As the head and ruler of men, as *protector* of the people of the land, he was considered an *Amsa* of Vishnu and this aspect of his person does not convey or carry with it any more rights and sacredness than is really implied and permissible.

If the Ramayana as the earliest work of an age next only to the Vedic period produced by a contemporary *Sage-poet, the* foremost of the land, proves anything, it shows that Dasaratha was pre-eminently constitutional and never undertook any momentous affairs of State (be it noted here, that the interests of the palace and the cottage were closely intertwined) without the consultation and advice of his ministers and people. His summoning them all for resolving on the sacrifice to be performed for procuring progeny, his seeking their advice in the matter of Sri Rama's marriage in the first instance when Sage Visvamitra disturbed the scene, his ultimate acceptance of Vasishta's advice to send away Sri Rama to the forest, his placing king Janaka's proposal to marry Sita to Sri Rama after his breaking of the Siva's bow, before his ministers and Brahmin Counsellors and others for their decision, his

assembling of all for the proposed installation of Sri Rama when the ill-advised plan of Kaikeyi entirely affected the turn of events, and his mental chaos and agony in a state of fix which followed, and Sri Rama's patriotic and prompt, dutiful and delighted decision to give effect to what was really Kaikeyi's wish but fathered upon Dasaratha,—all these, if anything, only prove that kings and princes were thoroughly constitutional. They did not treat pledges—written or verbal—as mere 'scraps of paper' and they recognized the ministers' and the peoples' support in all their undertakings—and that the *Dharma*—the embodiment of all that is virtuous and noble, prosperous and benignant was implicitly observed agreeably to the warning of Manu,

धर्म एव हतो हन्ति, धर्मो रक्षति रक्षितः ॥

Random Jottings.

[By A Son of India.]

And so Baron Chelmsford will shortly relinquish his high office, to be succeeded by His Excellency Sir Douglas [but will he not be raised to Peerage on 'kissing hands' with His Imperial Majesty on his exalted appointment?] Haig. We fear the leap—so high it is—will bring on a delirium even to so accomplished a warrior as Sir Douglas. For 'when the fever was on him' did not the great Cæsar 'groan,' and did not 'that tongue of his that bade the Romans mark him, and write his speeches in their books,' cry "Give me some drink, Titinius" as a sick girl?

* * *

The truth is that because Sir Douglas is a veteran soldier, he can make a sound ad ministrator. This reminds one of the story of the appointment of a learned purohit as a Tahsildar. Lord French, another soldier of no less repute, is a standing monument of military inefficiency to govern wisely and with tact. But whatever be his shortcomings, Sir Douglas need never fear that India will proclaim herself a republic. For India devotedly desires British connection.

* * *

With Sir Douglas Haig as the Viceroy, and Sir Michæl O'Dwyer, and Sir Reginald Craddock as his ministers, Oh mother, what an unenviable lot will be yours!

* * *

Poor Pandit V. Saminatha Ayyar has retired, a sadder though wiser man. Were he allowed to live his life over again, never would he approach Tamil. He would begin writing A. B, and C on the sand. For had he but devoted on the study of English a fraction, but an infinitesmal fraction, of the time that he gave for the study of Tamil would he not have retired as a proud member of the Indian Educational Service? Would he not have drawn at least a bare thousand? What has Tamil brought to him? After years of arduous service, he retired a humble member of the humbler Subordinate Educational Service, on a handsome salary of five scores of rupees.

* * *

The Pandit has ample scope, however, left to take solace in his Mahamohopadhyayaship. We wish him joy of it. His successor will however be a little more advanced than he in the matter of getting poor emoluments. Was it not as a mark of special recognition that our benign Government, in their wise, impartial dispensation, allowed Pandit Saminatha Ayyar to draw full ONE HUNDRED? How can they then be expected to mete out the same treatment to his successor, who is yet to make his mark? We know that in general "comparisons are odious" and that in this instance in particular it is unpardonable impertinence, base blasphemy, to suggest that a raw man from England with his B.A., or M.A., (in Theology it may be), is started on at least six times the amount on which Mr. Saminatha Ayyar retired after long years of laborious, ardent work.

* * *

Sir George Lloyd—who by the way, appears to be the very reverse of Lloyd George not only in name, but also in spirit for while the latter has earned a name in putting down Prussianism, the former, not liking to pale before his brother-Satrap of the Panjab has taken himself to drastic measures—has deported Horniman, and stifled the *Chronicle*. "There is a divinity that shapes our ends, rough hew them how we will." We should think that the hand of God was in this apparently drastic, dastardly, course, and that Horniman may be better enabled to serve India in England than England in India.

* * *

One has been taking His Excellency of Ratton for a sober level-headed administrator.

But he has falsified their notions and has shown himself nothing more than a rough unbroken colt, and has taken fright at shadows. We must be excused if painful misgivings arise as to the fate of the splendid phaeton and its occupants.

* * *

Candour is seldom relished—that is one of the drawbacks of this mundane world. And Sir P. C. Ray must indeed plead guilty to the indictment that directly, or indirectly etc. etc. etc. he gave utterance to some unpleasant facts about the findings of the Indian Industrial Commission. Sincerity of purpose or honesty of criticism will avail him nothing, especially when he has laid himself open to the displeasure of so expert an authority as Mr. Alfred Chatterton, C.I.E., Director of Industries in the Mysore State. Poor Sir P. C. Ray! What is your station in life—a mere chemist, a mere Director of the Bengal Pharmaceutical works, which manufacture a tonic called Asvan, which in turn is advertised on the outside wrapper of the Modern Review! What are you, we ask, but a mere everything that does not suit the palate of our ruling race. What audacity was it on your part to call a spade a spade? Dare you call the working of the Mysore Gold Fields as a foreign exploitation? Do you know that a royalty is being paid to the Durbar? Do you know that municipal taxes are paid, and that the carts taking the gold to the railway station pay their tolls? Do you not know that the state railway derives the freightage on the gold sent out? Do you not know that each of these items—if only they were properly husbanded, let out at 100% per annum, and allowed to accumulate—would have by now risen to great sums unheard of in rich Ind? And whose fault is it, Sir, that the *if* was not carried out? Ah, you tremble! We will give you one week Defend yourself, or acknowledge yourself vanquished.

HINDU MESSAGE

VOL. I. OCTR. 1917—APRIL 1918

VOL. II. APRIL—OCTR. 1918

VOL. III. OCTR. 1918—APRIL 1919.

Bound in Cloth Price Each Rs. 3 only.

Olla Podrida

The Neo-Brahmacharis are making a lot of noise. We have come into the age of advertising *brahmacharya.* Our land is a veritable land of momentary wonders, a cinema show where things move with lightning speed from darkness into darkness. What next?

* * *

In the sensational pollution case a witness yclept Raman Menon said: "I am against all customs." This reminds us of the story of Paddy who landing on a new soil asked as his first question: "Is there a Government here?" On receiving a reply in the affirmative, he brought his fist heavily down on the table and declared: "If so I am against it."

* * *

Italy has begun to tax her bachelors. What a wise and cunning piece of statecraft to produce children by taxing men! Surely the West is wise. The East with its idea that marriage is of spiritual significance and that the birth of a son is a spiritual aid is foolish. The West knows how to do things well. By an Act or an Ordinance or a Resolution it achieves the required results!!!

* * *

Conferences have begun. Deputations are going. The dry season of summer has begun to give us a deluge of speech. Are we not in the middle of summer? We *must* accept midsummer.

* * *

An interesting wedding took place a few days ago at *Aghore Mandir*, San Thome. The bride was Sunalini Devi (another Devi, mark you). She was conducted to the *dais* by her sister. *Dais* indeed! Even in weddings we must have something that smacks of Conferences and oratorical wonders! The bridegroom was Shriman Arabindo Soundara Rajam, "a promising young journalist who has recently joined the staff of the Allahabad *Independent.*" Did he take on the name *Arabindo* through a rare power of prescience. Sunalini and Arabindo. All right. Dr. Subramaniam (why on earth is he called Presiding Pracharak I wonder) came with

his venerable beard to officiate and sat right between the bridegroom and the bride. Why? A Bengali *Bhajan* began the proceedings. Then came two *bhajans in Hindi.* The bridegroom and the bride exchanged *rings* and *garlands.* Mark you, rings first and garlands afterwards. The priest joined the hands of the parties and turned a garland of flowers round the clasped hands! He then delivered a beautiful and inspiring speech. Quite right! Life is given only to create opportunities for speaking away. He closed with Aum. So English speeches are to close with Aum hereafter. Then there was another Hindi Hymn. Then followed a Sanscrit prayer. Then followed—can you guess? No? I shall tell you. A cosmopolitan dinner. Two gifted poets supplied the music. Then the reporter concludes in a glad outburst: "The marriage was registered under Act III of 1872 by Mr. F. De Cruz, witnessed by Mr. B. P. Wadia, Babu Nand Lal Seal, and Sriman M. S. Sankara Iyer. The whole ceremony was emblematic of the new life in India and will not be easily forgotten by those who were privileged to witness it."

SCRUTATOR.

The Indian Situation.

CAUSES OF DISCONTENT.
CABLE TO ENGLAND BY THE CONGRESS COMMITTEE.

The following cable was sent to the Prime Minister, London, the Secretary of State for India, London, and Lord Sinha, by Pandit Madan Mohan Malaviya, President, All India Congress Committee, Bombay:—

The All-India Congress Committee desire most earnestly to represent to His Majesty's Government the intense gravity of the present situation in India, the real causes and the need for a change of policy pursued at present.

While deploring and condemning popular excesses which have occurred in some parts of the country and which popular leaders have everywhere used their influence, not unsuccessfully, to restrain, the Committee urge the impartial consideration of the circumstances which have so aggravated and embittered the feelings of the people throughout the country as to make such outbreaks possible. The resolution of the Government of India dated 14th instant describing the present situation as arising out of the Rowlatt Act agitation, makes only a partial statement of the case. Undoubtedly, intense universal bitterness of opposition to the Rowlatt Act, forged through the legislature by official votes against the unanimous protest of all non-Indian members and in the face of the unparellelled opposition throughout the country, was the immediate cause of the recent popular peaceful demonstrations. But the subsequent excesses were provoked by the needless and unjustifiable action of the Government of India and the Punjab and Delhi Governments against so revered a personality as that of Mr. Gandhi and against the other popular leaders.

For a complete understanding, however, of the present discontent and its causes, other important factors must be considered. The attitude of India throughout the war was one of consistent loyalty and helpfullness. Cheered and encouraged by the declared aims for which the great struggle was waged and the promises of the British statesmen of political freedom and self-determination for all, followed by the visit of the Secretary of State to India to frame recommendations for reform, the people uncomplainingly suffered the hardships of war conditions and gave their aid ungrudgingly. India's services were handsomely and unreservedly acknowledged by the Premier and other leading statesmen. Since the signing of the armistice, the people however feel there has been a notable change in the attitude of the European community, official and non-official, toward Indian aspirations generally and reform in particular.

The sufferings of the middle and lower classes, owing to high prices of food-stuffs and clothing, have been intensified by the failure of the monsoon in several parts of the country and grave mismanagement of the control of food-stuffs, Railway and shipping freight. The people feel the Government have been indifferent and failed to do all they might have done to alleviate the sufferings. Criticisms and complaints in the press by leading journals and well-known public men were ignored. The hostile attitude of the Anglo-Indian Press

and the European community towards reform and the malignant campaign of the European Association in India and the Indo-British Association in England greatly intensified the bitterness of feeling. The impression is now widespread that the European official and non-official community are generally opposed even to the mild recommendations in the Montagu-Chelmsford Report which are regarded as inadequate by the bulk of Indian opinion. Added to this, circumstances have encouraged the belief that the Government do not desire to encourage Indian industrial enterprise nor admit Indians to equality of privileges and opportunities with Europeans as illustrated by the meagre proposals for the admission of Indians to Commissions in their own army and the fact that out of two hundred officers employed by the Munitions Board, only one was Indian.

A further important factor of the popular discontent is the deep and universal feeling among Indian Mahomedans regarding the Khalifate and the holy places and apprehensions that their claims are not sufficiently regarded by the British Government and the Allies or adequately pressed at the Peace Conference. The Mahomedans feel bitterly that their loyalty during the war is without appreciation since the danger is passed. Such a feeling too is general among the Indians of all classes and is fanned by the sudden change of the Indian Government's attitude from one of conciliation during the war to obstinate opposition to the will of the people since the armistice and by a similar attitude of other officials as evidenced by such boastful and intimidating utterances based on the victories of British Arms as that of Sir Michael O'Dwyer in his Council on the 7th instant when he threatened the ruthless repression of political agitation disagreeable to him in peace as well as in war time.

THE ROWLATT BLUNDER.

In such circumstances, the two Rowlatt Bills were introduced and the principal one was forced through the Council in spite of the unanimous opposition of the non-official Indian members, and appeals for postponements and reconsideration and warnings of the agitation that would inevitably follow throughout the country which was stirred by this measure and the uncompromising attitude of the Government in a degree unparallelled in the history of the country.

The Committee here cannot enter in detail as to the justifiable apprehensions caused by the passing into law of this Act. They are content to represent that it is a total distortion of the facts that an agitation against a measure placed on the Statute Book in time of peace depriving subjects under any circumstances of the sacred right of free and open trial and otherwise restricting the fundamental liberties and depriving accused persons of normal and essential safeguards designed for the protection of innocent persons should be regarded as an unreal agitation engineered by political agitators for their own ends. The Committee have no authority to discuss the merits of the Passive Resistance movement led by Mr. Gandhi, but would emphasise that nothing but the feeling of high-souled patriotism and intense realisation of the injustice involved in the passing of this measure could have actuated a man of his saintly character and noble record. The Committee submit that so far as facts are publicly known, no violence had anywhere been committed by the people until after the arbitrary restrictions placed on Mr. Gandhi's movements leading to his arrest and the forcible deportation without any announcement about his destination while he was on his way to Delhi with the object of pacifying the people after the unfortunate episode there on March 30th. Grave allegations were made that the authorities in Delhi unjustifiably fired on crowds killing and wounding several. The Government of India have ignored the demands for an enquiry into this and have published an exparte statement of the Local Government exonerating the local authorities on unconvincing statements. Had Mr. Gandhi been allowed to proceed to Delhi, the Committee believe he would have restored normal conditions. The Government, on the contrary, by his arrest and deportation, provoked outbreaks in Ahmedabad and Viramgaum.

An outbreak had become imminent in Bombay also, but it was averted by the wise action of the authorities in restraining the police and the military and the efforts of Mr. Gandhi and other leaders pacified the people and restored quiet. The Committee invite attention to the contrast between the rapidity with which tranquility was restored

in Ahmedabad by the presence of Mr. Gandhi, his co-operation along with that of other leaders with the authorities and the continuance of disorders in the Punjab where reckless and horrible methods of repression under Martial law such as the public flogging of citizens in the streets dropping of bombs from aeroplanes and wholesale firing on people assembled in the streets, have been resorted to. These methods of repression have created horror and resentment throughout the country. The Committee recognise the need for strong measures to deal with popular violence where popular leaders and bodies and all public men are ready to co-operate with Government in putting down popular excesses and violent movements against authority, but the use of such methods as have been in force in the Punjab antagonise the feelings of the people towards Government and sow seeds of bitterness and distrust.

The Committee most earnestly urge His Majesty's Government to intervene and put an end to these methods and to order the appointment of a commission of officials and non-officials to investigate the causes of discontent and allegations of excesses by the authorities in repressing popular outbreaks.

CHANGE OF POLICY NEEDED.

The Committee strongly urges His Majesty's Government to consider that popular discontent has been provoked by causes set forth above. At Amritsar, the disturbances followed immediately on Sir Michael O'Dwyer's action in arresting and deporting Dr. Kitchlew and Dr. Satyapal. The Committee most earnestly represent that the situation cannot be dealt with alone by repression and the attitude of sternness towards the people displayed in the resolution of the Indian Government of 14th instant which gives a free hand to Local Governments to employ every weapon in the armoury of repression and is sadly lacking in the spirit of conciliation. The situation calls for the highest statesmanship which will deal with it in the spirit which animated the British Government and the Indian people in their recent struggle for the maintenance of the liberty and freedom of the peoples from despotic domination and not in a mood of ruthless repression.

The All India Congress Committee feel that they can appeal with confidence to His Majesty's ministers to consider this representation with sympathy and to take definite steps forthwith to reverse the policy of repression and to satisfy Indian feeling with regard to the Mahomedan question, the reforms and the repeal of the Rowlatt Act.

The Committee respectfully submit this action alone will secure real peace and contentment in the land.

Punny Hits on Political Topics.

(BY W. DORAISWAMI AIYAR.)

An *absolute* government is that form of *obsolete* ruling in which the King's object is to subject the subject people to *abject* servility, however much they may object to it, but can any people be pinched under perpetual pupilage? Ah, did not Britain herself *slay* the *very* demon of *slavery* long long ago!

* * *

A *tyrant* is one who will *tie* his poor ryot to collect the *rent* lest the last should run riot (a despicable custom of the eastern despot) and an autocrat is one who is the enemy of autonomy and his subject's *aspirations* are interpreted as *aspersions* against him!

* * *

But "sympathy" is the key-note of a true "Bhupathi" and *nay* he would never *shun* the cause of a *nation*. "Raja Prakritiranjanat." A King is our Kin. A sovereign is our saviour; but break the *knee* of that *fellow* who has committed *felony* for you must confine him to a place for life. Sedition-mongering goes a perdition-lingering—Oh damn these political "assassins"—these asses' sins darken even purgatory!

* * *

Boycott movement was aptly called so because many a school *boy* was *caught* in that! But swaraj is self-government or self-control—you must *sway* your *rage*—that is real *swaraj*; for he who wants to sway let him first obey and let him cogitate before he agitates.

* * *

Election is so-called because it is *a luck* which no one likes to *shun*. How *hot* the contest at the *poles* (polls)! The rich pine after "votes" as the poor after "oats"! Affluence hunts after influence. But after all I think to *suffer* in this *age* seems to be our only *suffrage*! Ah what a gamble, scramble and Civil War this Franchise-exercise leads to!!

* * *

A pliant thing is *prestige*, the less you *press* it the better at this *stage* for a peoples' *privelege* will surely *prevail* in this democratic *age*! But still prestige or "izzot" is like the letter "z"—the last refuge of every government good, bad or indifferent!!

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

Bisharad's Ayurvedic Laboratory.

2, Horo Kumer Tagore Sqr.,
(off Corporation Street, CALCUTTA.)
Estbd. 1900 A. D.

Siddha Makaradhwaja.

More potentialised than Sharagunabalijarita Makaradhwaja.

Best suited t the old and extremely debilitated.

The only hope for old age.

Price Rs. 64 per tola; 30 doses Rs. 10;
Postage etc, extra.

Marula Siddapa Chenabasappa Ganji. Laksmeshwar, Dharwar writes:—Kindly send one tola "Siddha Makaradhwaja" for Rs. 64 per V. P. I ordered ¼th tola a fortnight back for a Gonorrhœa case who is improved now." 8—12—17.

Makaradhwaja is the only remedy which can safely be administered to the new-born baby, the woman in the family way and in all cases where Medical Treatment fails.

Printed Literature accompanies every supply explaining its therapeutic uses and method of prescribing it in different diseases. *Liberal Discount given to Chemists, Druggists and Medical Men.*

Sovereign Ringworm Ointment.

Will give miraculous cure for chronic Ringworms, Dhobies itches, itches and other skin diseases. Guaranteed. If not curable money will be given back. No burning sensation.

Price per phial As. 12.

Mr. S. Ramaswami Iyer, Head Typist, Bank of Madras, Madras, writes:—

"I have much pleasure in stating that Sovereign Ringworm Ointment is the best of its kind. On three applications I find it has miraculous effect. The first application turned the black skin to its original colour. The absence of burning sensation is the greatest virtue of this ointment."

SOVEREIGN & Co.,
P. O. Box 127,
MADRAS.

PUBLICATIONS OF

Pramatha Nath Bose, B. Sc. (Lond.)

1. The Illusions of New India—Price 3 Rs.

"It is a book which all well-wishers of India should read.". *The Indian Daily News.*

"The book remarkably displays the author's clarity of vision and sober judgment, and offers ample food for thought" —*The Amrita Bazar Patrika.*

"We welcome the book......He [the author] has put forward his case so cogently, that the book naturally makes us question whether we have not been too hasty in welcoming the unristricted growth of western ways in India".—*New India.*

2. Epochs of Civilization. Price **4 Rs.**

"Mr. Bose puts his case with a sound judgment and a commendable restraint that make his book a valuable contribution to the study of history."—*The Literary Guide (London.)*

"The author has his history most thoroughly at hand and his scientific training is evident not only in his illustrations but also in the whole classification which he uses."—*The Calcutta Review.*

"Mr. Bose is careful about his facts, his judgments are sensible and sober, and his style is simple clear and to the point............His book deserves to be widely read."—*The Englishman.*

"The author's distinguishing merit is the orderly arrangement and easy marshalling of the large quantity of material carefully selected and assimilated."—*The Bombay Chronicle.*

3. Essays and Lectures on the Industrial Development of India and other Indian Subjects. *(2nd Ed., Revised)* Price 2 Rs.

"The papers reprinted in the volume under notice ....display in a remarkable degree wide and accurate knowledge of Indian problems—social and industrial."—*The Hindusthan Review.*

4. The Root Cause of the Great War. Price **12 As.**

"Mr. Bose gives a detached and independent view of the root causes of the war....His is a characteristically Hindu view.—*The Indian Review.*

"This little book is well worth study by those who are carried away by the glamour of Western Civilization."—*The Modern Review.*

5. Give the People Back their own.— Price **12 As.**

An open letter to His Excellency the Viceroy and Governor-General of India.

6. *Survival of Hindu Civilization Part I.*

The Impoverishment of India and its Remedy.

"Should be studied by all who are interested in the material welfare of India."—*The Bengalee.*

"We desire most that every Indian may study and profit by the book."—*The Hindu Message.*

Copies can be had of

THE MANAGER,
Bookselling Department,
Sri Vani Vilas Press, Srirangam.

Just Published! Just Published!

THE HINDU

PHILOSOPHY OF CONDUCT

BEING CLASS LECTURES ON THE

BHAGAVADGITA

BY M. RANGACHARYA, M. A. RAO BAHADUR

Formerly Professor of Sanskrit & Comparative Philology, Presidency College, Madras

Vol. I. (Revised Reprint)

Nearly 600 pp : Bound in Superior Cloth, Gold lettered.

Price: Rs. 5, Postage etc., extra.

Note: Volumes II & III in preparation.

The Law Printing House, Mount Road, Madras.

Srimad Valmiki Ramayanam

POCKET EDITION

Volumes I—VII of the Sanskrit Text

and Volumes I & II of the English Translation

ARE READY FOR SALE

Price each Vol. Cloth Gilt. As. **12** only.

THE MANAGER,

Bookselling Department,

SRI VANI VILAS PRESS, SRIRANGAM.